



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the wrestlers-she ^{ym2} comprehensively ³ .	وَالنَّازِعَاتِ غَرْقًا ۝
2. By ⁴ the actives-she ^{ym5} <i>nashttan</i> ⁶ (definitive activeness).	وَالنَّشِيطَاتِ تَشَاطًا ۝
3. By ⁷ the swimmers-she ^{ym8} <i>sabhan</i> ⁹ (definitive swimming).	وَالسَّابِحَاتِ سَبْحًا ۝
4. So the foregoers-she ^{ym10} <i>sabqan</i> ¹¹ (definitive foregoing).	فَالسَّابِقَاتِ سَبْقًا ۝
5. So the disposers-she ^{y12} a matter.	فَالْمُدَبِّرَاتِ أَمْرًا ۝
6. Day twitches/tremors the Ra'jefato (Twitcher-she ^y / - Tremor-she ^y).	يَوْمَ تَرُجُّفُ الرَّاجِفَةُ ۝
7. Follows it ^w the Ra'defato ^w (Successor/ Subsequent) ^w .	تَتَّبِعُهَا الرَّادِفَةُ ۝
8. Hearts then-day (are) flutterers ^w .	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝
9. Its ^w <i>abssa'ro</i> (insights/ discernments) (are) <i>kha'shey'atan</i> ^{w13} (submittingly subdued) ^w .	أَبْصُرُهَا خَشِيعَةٌ ۝
10. Say they ^z : are verily we surely <i>mardodona</i> (forthwith-returnees) in the <i>Ha'jera'te</i> ^w (matter/ life anen) ^w . *	يَقُولُونَ أَيْنَا لِمَرَدُّوْنَ فِي الْخَافِرَةِ ۝
11. Are if we were bones decadently-porous ^w .	أَعِذَا كُنَّا عِظْمًا نَجْرَةً ۝
12. Said they ^z : <i>telka</i> ^w (she-that-afar-it ^w / it ^w) (is) then a recurrence ^w loser ^w .	قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝
13. So verily only [she] (is) a <i>Zajrabton</i> ^w (screech ^w / deterrent ^w) once ^w .	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝
14. Then <i>edha</i> (suddenly/ whereas) they (are) by the <i>Sa'hera'te</i> ^w (the world which holds the sleepless/ the wakeful ones) ^w .	فَإِذَا هُمْ بِالسَّاهِرَةِ ۝
15. Has come (to) you ^g <i>Mosa's</i> (Moses') discourse.	هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النازعات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The word “النازعات” are the angels that take away the souls of people, hence the “wresters.”

³ The word “غرقًا” i.e. “استغراقًا” meaning “استيفاء الشيء إلى مده” so *comprehensively* is chosen. See القرطبي.

⁴ See footnote 1 above regarding “و” versus “by.”

⁵ That is the angels.

⁶ The word “تشاطًا” is “مفعول مطلق” = “مصدر” i.e. *infinitive noun*. So, to denote that “definitive” is prefixed.

⁷ See footnote 1 above regarding “و” versus “by.”

⁸ That is the angels.

⁹ The word “سبحًا” is “مفعول مطلق” = “مصدر” i.e. *infinitive noun*. So, to denote that “definitive” is prefixed.

¹⁰ That is the angels. The word “angels,” is a *broken plural* in Arabic, so its reference must be *feminized*; hence, she- prefix to the word foregoers.

¹¹ The word “سباقًا” is “مفعول مطلق” = “مصدر” i.e. *infinitive noun*. So, to denote that “definitive” is prefixed.

¹² That is the angels.

¹³ The word “خاشعة” = *khushsha'an*, is an *adverbial plural, masculine, subjective noun*, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعة” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خشوع” denotes *submission* or *subduing* of sight and sound as well. So “خاشعًا” are those who *submittingly* subdued their body, sight and sound. Also some time “الخاشعون” = *they who bow in the Prayer*. See البصائر and اللسان. Since this *Ayah* speaks about their sights being “خاشعًا” that means *their sights are submittingly subdued*.

* The word “الحافرة” أنظر تفسير الطبر و فقه اللغة للثعالبي , الأمر في أوله/ الحياة من جديد

16. <i>Edh</i> (<i>whereas</i>) called him his Lord by the vale, the holy <i>Ttowa</i> .	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٦﴾
17. Let-go [<i>you</i> ^s] to Pharaoh; verily he tyrannized.	أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾
18. So let-say [<i>you</i> ^s]: is (<i>it</i>) for you ^s to that <i>tazakka</i> ¹⁴ ([<i>he</i>] iteratively purified/ exculpated and befitted/ suited him self).	فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ﴿١٨﴾
19. And [<i>I</i>] divinely-guide you ^s to your ^t Lord so <i>takhsha</i> ([<i>you</i> ^s] reverentially-fear) [<i>Him</i>].	وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ﴿١٩﴾
20. So [<i>he</i>] showed him the <i>Aya'ta</i> ^w the she-biggest ¹⁵ .	فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾
21. Then denied [<i>he</i>] and [<i>he</i>] disobeyed.	فَكَذَّبَ وَعَصَى ﴿٢١﴾
22. Afterwards <i>adbara</i> ([<i>he</i>] backed-away) treading ¹⁶ .	ثُمَّ أَدْبَرَ يَسْعَى ﴿٢٢﴾
23. Then [<i>he</i>] thronged; then [<i>he</i>] called.	فَحَشَرَ فَنَادَى ﴿٢٣﴾
24. Then said [<i>he</i>]: I am your ⁿ lord the highest.	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾
25. So took him Allah <i>nakala</i> (<i>punishing-determent</i>) (<i>of</i>) the Hereafter ^{w17} and the she-First.	فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾
26. Verily in <i>tha'leka</i> (<i>afar-that-it</i> /) ^x surely (<i>is</i>) <i>ebratan</i> ^w (<i>instructive-example</i>) ^w for whoever <i>yakhsha</i> ([<i>he</i>] reverently-fears).	إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٢٦﴾
27. Are you ^f harder a creation or the Heaven ^w [<i>He</i>] constructed it ^w .	ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾
28. Elevated [<i>He</i>] its ^w dome/ceiling then <i>samwa</i> ([<i>He</i>] erected/ evened/ set) it ^w .	رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا ﴿٢٨﴾
29. And obfuscated its ^w night [<i>He</i>] and <i>akbraja</i> ([<i>He</i>] emerged/ produced) its ^w forenoon.	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
30. And the Earth ^w after <i>tha'leka</i> (<i>afar-that-it</i> /) ^x [<i>He</i>] planated it ^w .	وَالْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾
31. And <i>akbraja</i> ([<i>He</i>] emerged/ produced) from it ^w its ^w water ^x and its ^w pasture ^x .	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
32. And the mountains ^x [<i>He</i>] anchored it ^w .	وَالْجِبَالُ أَوَّسَنَاهَا ﴿٣٢﴾
33. A <i>mata'an</i> ¹⁸ (<i>resource for a transitory worldly delight</i>) for you ^b and for your ⁿ <i>an'aa'me</i> ^w (<i>camels/ sheep/ goats/ cows</i>) ^w .	مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾
34. Then <i>edha</i> (<i>suddenly/ whereas</i>) came ^w the <i>Tamma'to</i> ^w (<i>great calamity</i>) ^w the she-biggest ¹⁹ .	فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾

¹⁴ The word “تَزَكَّى” that's, and Allah is knowinger, [*he*] had exculpated, befitted/ suited himself. See التفاسير and اللسان.

¹⁵ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

¹⁶ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “الى” and when it is in the sense of “work” then it is made transitive by “الام.” See البصائر and اللسان.

¹⁷ The word “الآخرة” could also mean “the other” vis-à-vis “the first” in this *Ayah*; which means Pharaoh's word when he said: “I knew not for you of an *elaben* (a deity) other than me.” (Qur'an 28:38), and “the last” when he said: “I am your lord the most high,” (S 78: 24); and between the two statements about forty years. See القرطبي.

¹⁸ The word “متاع” = “mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See the lexicon attached to this Translation for elaboration.

¹⁹ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

35. Day reminisces the mankind what [he] endeavored ²⁰ .	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾
36. And (<i>had been</i>) readied/(<i>made</i>)-apparent the <i>Jabeemo</i> (<i>intensely-blazing Fire</i> ^w) for whoever [he] sees.	وَبُرَزَتِ الْجَحِيمُ لِمَن يَرَى ﴿٣٦﴾
37. Then as-to whoever [he] tyrannized.	فَأَمَّا مَنْ طَغَى ﴿٣٧﴾
38. And [he] preferred the life ^w (<i>of</i>) the world ^w .	وَعَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾
39. So verily the <i>Jabeemo</i> (<i>intensely-blazing Fire</i>) ^w [she] (<i>is</i>) the abode/lodging.	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾
40. And as-to whoever [he] feared/knew ²¹ <i>Maqama</i> ²² (<i>Status/ Standing/ Majesty/ Presence</i>) of his Lord and [he] restrained the self ^w <i>a'n</i> (<i>off</i>) the <i>hawa</i> (<i>tendentious-looking</i>).	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنْ أَهْوَى ﴿٤٠﴾
41. Then verily the Paradise ^w [she](<i>is</i>)the abode/lodging.	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾
42. They ^z ask you ^s <i>a'n</i> (<i>regarding</i>) The Hour ^w <i>ayyana</i> ²³ (<i>when/ which momentous period</i>) (<i>is</i>) its ^w anchorage ^w ²⁴ .	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنُهَا ﴿٤٢﴾
43. In what you ^s (<i>are</i>)of <i>thekra</i> (<i>mention of/ remembrance of</i>)it ^w .	فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾
44. To your ^t Lord (<i>is</i>) its ^w terminus.	إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٤٤﴾
45. Verily only you ^s (<i>are</i>) a warner (<i>to</i>) whomever <i>yakhsha</i> ([he] <i>reverentially-fears</i>) it ^w .	إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ تُخَشِّئُهَا ﴿٤٥﴾
46. As if day they ^z see it ^w not waited they ^z except an <i>asheyyatan</i> (<i>early-evening</i> ^w) or its ^w forenoon.	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴿٤٦﴾

²⁰ See footnote 16 above regarding “سعى”.

²¹ The word “خاف” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See اللسان.

²² The word “مقامي” has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²³ The word “ayyana” = “أيان” really is “أي أوان أو أي حين” but with *reverence and magnanimity* for whatever “أيان” was used for. See معجم النحو *is which period, a specific and important (momentous) occurrence happen.*

²⁴ That is time of its occurrence. +